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S E R M O N

Preached at the

TEMPLE-CHURCH

On Sunday November 3. 1745.

On Occasion of the

REBELLION in SCOTLAND.

By SAMUEL NICOLLS, LL. D.

Published at the Desire of the MASTER and
BENCHERS of the two Honorable SOCIETIES.

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MEMORIAL

OF THE CHURCH

OF THE CITY OF LONDON

AND OF THE DISTRICT OF ST. MARTIN

IN THE COUNTY OF MIDDLESEX

AND OF THE DISTRICT OF ST. ANDREW

IN THE COUNTY OF MIDDLESEX

AND OF THE DISTRICT OF ST. ANDREW

IN THE COUNTY OF MIDDLESEX

AND OF THE DISTRICT OF ST. ANDREW

T O

The Right Reverend

T H O M A S,

Lord Bishop of SALISBURY,

MASTER of the TEMPLE;

And to the Worshipful

The MASTERS of the BENCH

Of the two Honourable SOCIETIES

Of the TEMPLE,

This DISCOURSE,

Printed at their Desire,

Is with all Humility inscribed

By their Obliged

and Obedient Servant,

SAMUEL NICOLLS.

TO

The Right Reverend

THOMAS

Lord Bishop of Salisbury;

MASTER of the TEMPLE;

And to the Worshipful

The MASTERS of the BENCH

Of the two Honourable Societies

Of the TEMPLE,

THE DISCOURSE

Printed at the Temple

Is with an Illustration included

By John Ogle

and Charles D. D.

Samuel Baginbald

PSALM cxxii. 8, 9.

*For my brethren and companions sakes, I will
now say, Peace be within thee.*

*Because of the house of the Lord our God, I
will seek thy good.*

Or as it is render'd in the old version:

*For my brethren and companions sakes, I will
wish thee prosperity.*

*Yea, because of the house of the Lord our God,
I will seek to do thee good.*

THIS Psalm, as judicious men think, was written by David for the use of the people, when they came up to Jerusalem at the solemn feasts. It evidently flows from the warm heart of a zealous patriot, inspired with the noblest sentiments, inflamed with the most ardent affection, and love for his country. No selfish views, no private considerations seem to have any place in his thoughts; no concern of his own, but what is general, and involved in the publick

good : but full of the *good* idea, possessed of the true magnanimity and grandeur of soul, he is carried out by the most disinterested generosity to consult for the welfare of Jerusalem, his country ; himself inspired with a rational, sincere, and fervent zeal to *seek its good*, and endeavouring by all the means in his power, by every art of persuasion, by the most prevailing arguments, by the most affecting motives, to excite the same concern for its prosperity in others. *Jerusalem is builded as a city that is compact together*. Where the Psalmist makes use of the close and compact manner in which Jerusalem was built, as an emblem to represent with how strict and firm an attachment its inhabitants ought to sustain and support one another : that as the whole city, from that symmetry and comely proportion which one part bore to another, seemed to be but one building, so should the people of it be at *unity among themselves*, firmly linked together in the same harmony and order, having but one body and one soul. *Whither the tribes go up, the tribes of the Lord, unto the testimony, or unto the ark, of Israel, to give thanks unto the name of the Lord*. As a farther motive to their love of Jerusalem, and to desire its prosperity, he

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intimates this to be the place of publick resort, where all the tribes of Israel came to offer sacrifice, and to worship. *There are set thrones of judgment, the thrones of the house of David.* This is added as another reason inviting and obliging them to regard Jerusalem, and to be zealous for its safety. The royal throne is there, allotted by God to David, and his seed for ever; and there are the inferior seats of justice, established by his authority. Therefore, says he, since in the prosperity of this city both your civil and religious privileges are deeply concerned, *Pray for the peace of Jerusalem*; that peace may be in all its dwellings, and especially in the palaces of its princes and rulers, whose welfare is a publick blessing to all the people. Then follow the words I have chosen, in which the arguments before mentioned are briefly sum'd up, *For my brethren and companions sake*, for the sake of these civil rights and liberties, which my brethren of the house of Israel, and fellow-citizens enjoy, *I will wish thee prosperity: Yea, because of the house of the Lord our God*, because of this free exercise and establishment of our religious worship, *I will seek to do thee good.*

It was plainly the design of the royal penman, at that solemn time, when all the tribes were assembled together at Jerusalem, to convey in his composition for the sanctuary, some general maxim, or rule of government, sententiously and by way of aphorism, which they might carry with them to their retirements. The love of their country, that darling passion of the Jews, is the principle, with which he endeavours to fire their souls. The arguments he uses to enforce it are very engaging, drawn from the regard they ought to have for all that is most dear and valuable among men, their religion, government, and laws. All which he presses them to support and maintain from one motive of important use and consideration, that in preserving them together thus mixt and cemented, their own happiness and very being, as a society, was concerned; that religion and government are one; and therefore, that upon this account especially they were called by the most endearing incitements to love Jerusalem; because it was a city *at unity with itself*. It is the happiness of our constitution, to be so well temper'd and united, as to bear in this respect a near resemblance to the Jewish polity; ecclesiastical and civil: and there-

fore in the application of this Psalm to ourselves we may well be allowed, without restraint or force upon the words, to understand them in this sense, as commanding this duty, “ That with a becoming zeal, “ and with all our might, we defend and “ promote the publick interest of our coun- “ try, as well in respect of our civil rights, “ as of our most pure and holy religion”. And though this may be looked on by some as an improper subject here, as rather belonging to a political than religious inquiry; yet such may be informed, that the virtue proposed, *of loving our country*, is a duty founded not only upon moral but Christian principles: that it is indeed no other than that important duty of *loving our neighbour*, so often recommended in the Gospel, understood in the most exalted sense; and is by so much superior to every particular practice of that duty, as the whole is greater than a part, and as it is more excellent to consult for the common good and happiness of a whole society, than for one member only. And therefore an attempt to explain and recommend this eminent social virtue, is not only justifiable, but also necessary and seasonable at every time and place. But especially

cially at this time, to revive a publick spirit and love for our country, when avowed enemies have begun to disturb the tranquillity of it; when unnatural parricides, sacrificing publick duty to private resentment, by open attempts and secret artifice have encouraged foreign designs and the bold invader; when arbitrary power under the banner of popery is advancing with hasty steps towards us, to shake the very foundation of government, and to deprive us at once of our civil and religious liberties; at such a time as this, it highly concerns us to think of that duty we owe to our country, and to be anxious for that happiness we enjoy under the present constitution of things, now in danger of being taken away from us. I shall therefore hope for your favourable attention, while I endeavour to lay before you, as well the general grounds and reasons of this duty, as the particular obligations we are under to practise it.

And if we consider this virtue in the double view, as it takes its force from moral or Christian principles, we shall receive all the light, both as to its nature and obligations, which can be requisite to influence and direct our practice.

First,

First, I say that this duty is founded in nature, and takes its rise from the state and condition of man. God having designed man to be a social creature, when he placed him in this world, gave him a nature so perfect, as to be capable of communicating happiness to others, and at the same time so defective, as to need from them an addition to his own. This sense of his own weakness and indigence naturally produced in him a desire of seeking the help and assistance of his neighbour, and may be understood to have given origin to society. In this first state of things nature was young, and had not yet learnt the arts of fraud and deceit : and the luxuriant earth brought forth such a redundancy of blessings for its few inhabitants, as to leave them little room for contention. But when men increased, and the earth seemed more sparing and partial in its favours, then violence and oppression grew strong, and men for their mutual defence and support found it necessary to join themselves in yet closer bands of society and friendship; and for the greater security of themselves and their interests were induced to seek the safeguard and protection of cities. Human indigence therefore first formed
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men into society, and happiness was the end proposed, prompting them to a continual cultivation of it; agreeably to that law of nature which *God has written upon their hearts*. But if happiness be the end for which the great Author of nature has, by a divine impulse, directed men to unite; then the principles of love and benevolence, being essential to happiness, must also have been intended by him, as the necessary means, without which that happiness could not have been obtained. So that in truth, when man was commanded to love his country by the great law of nature, he was only directed to love himself; and was therefore enjoined to contribute to the publick welfare, because his own happiness was immediately involved in it. All property is owing to such a wise regulation: without which the arbitrary will of every man would be his law, and we should necessarily become a prey to him who is more powerful than ourselves. Every thing we enjoy would be altogether precarious, and depend upon the pleasure of our neighbour. Nor would our enjoyments only, but our lives themselves be continually uncertain: for there could be no laws to restrain, and *strength alone*, as the book of Wisdom expresses

presses it, *would be the law of justice.* Since then society and government is a beneficial institution, calculated for the general good ; since publick spirit and private interest are thus intimately connected ; the love of our country is therefore necessary in regard to ourselves ; and for that reason commanded by Almighty God. And upon the whole, we may consider it as a duty both natural, rational, and moral ; bound upon us by the different and inviolable ties of justice, gratitude, and conscience : of justice, as it is founded in nature and the relation of things ; of gratitude, as it is productive of our own interest and advantage ; of conscience, as it is the command of God. And in conformity to this natural principle, the wise among the ancients, in every age and nation of the heathen world, have always thought and acted, as if they esteemed an affectionate concern for the interest of their country to be a quality the most lovely and amiable, the most generous and heroic, belonging to the human nature. The Greeks and Romans especially have distinguished themselves in the practice of this virtue, and upon every occasion, where the publick good was concerned, have discovered

covered a superior greatness of mind. Their writings abound with sentiments of this kind truly exalted and sublime, and in every respect worthy of human nature. One of them especially, I mean Cicero, has shewn in all his writings such a feeling sense of this generous principle, that nothing can go beyond it. Some of his words are to this effect : " That
 " when you have narrowly surveyed, and
 " made a just estimate of the advantages in
 " every relation of life, you will find none
 " weightier, none dearer to us, than that
 " we bear to the publick : that parents
 " are dear, children dear, and so proportionably more distant relatives and friends;
 " but that our country alone takes in every
 " other branch of love, and engages our
 " dearest affection : for which therefore no
 " good man would scruple even to die, if
 " he found it necessary for its service *".

From what has been said it more than sufficiently appears, that the love of our country is the dictate of reason.

That it is also the voice of revelation shall

De Officiis, lib. I. cap. 17.

briefly

briefly be made out, from the tendency of the Gospel in general, from some precepts of it in particular, and from the example of our Lord, who has exalted and refined this moral duty into a Christian grace.

It must be owned that this precept, of loving our country, is no where expressly commanded in the Gospel. Nor was it needful to repeat what had been so often inculcated in the writings of the Old Testament. But if we consider the design of the Christian institution; which was to explain and inforce the two great duties of loving God and our neighbour; we shall find it necessarily inferred from this part of divine revelation, that the duty before us being implied in these, must also be a Christian precept. The duties delivered in the New Testament are indeed little more than a republication of the original laws of nature in the state of innocence; which being by long time much obscured and defaced, were by God's goodness in a special revelation restored and brought to light. As therefore the general design of Christianity was not to make any alterations in moral duties, but to recommend and inforce them; this virtue of lov-
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ing our country being a moral duty, must for that very reason be accounted also of Christian obligation. And indeed there are particular Gospel precepts, which evidently require it. Of which sort is publick spirit, *not to seek our own, but every man another's wealth* * : *The bearing one another's burdens* † : *The forgiving injuries, and being ready to lay down our lives for the brethren* ‡ . In regard to submission also, which is a branch of this duty : we are commanded to be *subject unto the higher powers : and to render unto Cæsar the things that are due* || . But the example of our Lord is surely of itself sufficient to denominate this virtue not only christian but divine. And what greater concern for publick calamities can be met with in any story, than that feeling sorrow which he expresses for Jerusalem, his beloved city, upon the prospect he had of its destruction ? *And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! But now they are hid from thine eyes.*

* 1 Cor. x. 24. † Gal. vi. 2. ‡ 1 John iii. 16.
 || Matth. xxii. 21.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation *. Upon all which passionate complaint and lamentation of our Lord over his native country, I will make no other comment or remark, but those few words spoken upon that other only occasion, wherein he was said to weep; *Behold how he loved it!*†

You have now the general grounds and reasons of this duty laid before you: many arguments are yet untouched, which might well be urged, from the nature and ends of government, from the motives of present advantage and interest, and from a deduction of the several offices of this virtue.

But it is time to apply what has been delivered upon this subject more immediately to ourselves, as members of this happy country.

And is there a nation under heaven more blessed by the bountiful hand of providence

* Luke xix, 41.

† John xi. 36.

with every choicest gift for the supply not only of the necessity, but of the convenience, and pleasure of life? favoured with every advantage temporal and spiritual, both in its civil and religious establishment, to procure it ease and content here, and happiness hereafter? a felicity we are all ready enough, as we have reason, to boast of, however ungrateful we may shew ourselves under the enjoyment of it. In respect to this world, how admirably does our constitution provide for the preservation of our lives and properties, by equitable laws and statutes consented to by ourselves? a government so framed as to consult at once the dignity of those who are to command, and of those who are to obey; well temper'd between the two extremes of tyranny and slavery, of anarchy and licentiousness: where the people possess something they can call their own, by which upon occasion to testify their affection, and the rulers, like the most perfect beings, are subject to the laws of equity and right. With relation to our spiritual concerns and another life, we enjoy the blessing of the Gospel in a Church, founded on the pattern of the primitive times; whose doctrines breath the pure spirit of Christianity, and whose power lays no restraint upon the conscience: reform-
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ed from the errors and corruptions of popery on the one hand, and guarded and protected from the assaults of atheism and infidelity on the other. But to do justice to this subject would require that we draw the plan of our happy constitution. The natural application is in the language of Moses to the people of Israel, *What nation is there so great, that hath statutes and judgments so righteous?* and well would it be for us, if there was no room to add the caution which he also gives to that unthankful people, *Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons sons* *. It is not difficult to speak many and great things of our excellent government: but speaking alone does not make a patriot. Are men strict observers of the laws of God and of their country? do they perform their several offices with integrity and honour, and with impartial regard to the publick good? This will truly make them lovers of their country. But without piety and virtue we falsely pretend to that honourable name. True religion will both incline and fit us for that

* Deut. iv. 8, 9.

character ; will render us good subjects, obedient *not only for wrath, but also for conscience sake* *.

And surely if ever there was occasion to recommend a spirit of piety and devotion, if it ever was necessary to call men to an earnest zeal for the publick welfare, it becomes us in the present juncture to exhort them, conscientiously to perform the several duties of their station, and like true lovers of their country to unite in defence of its common good. If there is a time for Countrymen, subjects of the best regulated state, to adhere to each other : if there is a time for Protestants to understand their mutual interest, it is now that they should join as one man, to support the civil establishment against the unjust attempts and violations of arbitrary, lawless, power, and to guard the sacred deposit of Religion from the encroachments of that violent opposer, who challenges all authority, human and divine, and *exalts himself above all that is called God* †.

It would engage me in a discourse much too long for the present time, was there oc-

* Rom. xiii. 5. † 2 Theff. ii. 4.

caſion,

cation, if I should enter into a particular account of those principles and practices, by which this bold usurper of all right has established his power and supremacy over the Christian world. You would hear of the most impious violations of all right and justice, of the infringement of the most sacred and indissoluble ties, of every obligation from religion and nature broken through: you would hear of cruel wars and bloodshed, of cool malice and long premeditated revenge, of barbarities strange to thought, and shocking to humanity. But I shall content myself, as that will indeed be sufficient, to expose to your view one practice only of that Church, which has been of malignant influence to the peace of the world, in keeping such multitudes ignorant and insensible of their duty; and is no doubt one great cause of our present fear and sorrow: I mean, their forbidding to the people the free use of the Scriptures. And after that, if I may be permitted to add a few words with regard to our present troubles, in aggravation of the crime of those unnatural rebels to their country, I shall then have brought my discourse to such a conclusion as I proposed; namely, to take occasion from thence the more earnestly to excite all

true lovers of their country *to seek its good*, to unite in its defence against the assaults of those who are enemies to its peace and prosperity.

Indeed it must be owned that the learned of the church of Rome have refined much upon their absurd doctrines and practices; and by the help of some nice distinctions, and much labor'd art, have attempted to resolve the scruples of the wiser and more understanding part of their followers, who will take the liberty of judging for themselves, *and search the scriptures whether these things are so* *. But what is this to the bulk of the people, who are kept in fetters by the tyranny of their priests, and under the severest censures are forbidden to examine the principles of their faith? The book of life, the sacred Scripture, is locked up from them; and whoever shall presume to read therein without an exprefs licence for that purpose, is by the authority of a Council to be denied absolution †. And lest their understanding should be more employed at church, than it is suffered to be at home, prayers are offered up in a tongue unknown, which they can join in neither with heart nor voice; but in

* Acts xvii. 11. † The Council of Trent.

all their publick worship there is nothing but confusion, and like that tumultuous assembly spoken of in scripture, *some say one thing, and some another, and the greater part know not for what they are come together* *. How is it then that the church of Rome is so vigilant in keeping their flock from the reading of scripture? why do they thus refuse the key of knowledge to their people, and hide that heavenly light, which God intended should shine upon all Christians alike, to guide them in the dark ways of this life? One reason they give, because that heresies have arisen from the abuse of scripture. An argument that concludes as much for the banishing of scripture out of the world. But is not there a reason more plain and evident? that it was done to blindfold the people: that they might more easily become the tools of the court of Rome's ambition, with zeal to fight her battles, and without reluctance to perpetrate her execrable designs: that relying with an implicit faith upon the pardons, indulgences, and absolutions granted them by the infallible chair, they might feel no remorse of conscience in executing the cruel

* Acts xix. 32.

orders they receive ; but with heart and soul engage in the glorious cause of the supremacy of Rome, to depose Kings, murder their subjects, and lay kingdoms waste. It is the policy of the Roman church, and that by which it maintains its supremacy and power, thus to turn the weakness and ignorance of men to its own advantage ; and passing from the subjects even into the court and cabinet of princes, so to mix itself with their affairs and contentions, as to make it expedient for them to refer the decision of their disputes to it ; or at least to call in the assistance of the Pope's power. He looks with a wishful eye over this nation, and makes account of it, as a sheep that has straggled from his fold ; and waits with impatience for an opportunity to reclaim, and bring it back. And lo ! two princes, great in power, and wealth, and extended empire, our rivals, have brought the holy father the occasion he wanted. The one envies us our enlarged commerce, the other our laws and liberties, while he aims at our religion. The bargain is struck, we are devoted, his emissaries are dispersed, and a favourite son, the vain pretender to these crowns, whom he cherishes in his very bosom, is with mighty promises in haste sent away to
invade

invade our land, and threaten a formidable war. Our councils and our arms have borne too great a sway in the affairs of the Continent; something must be done to find employment for us at home. Accordingly, while we are carrying on war abroad in defence of the cause and liberties of Europe, they have contrived and actually effected a rebellion among our selves. From small beginnings by the indefatigable malice of our adversaries it has advanced insensibly to a dangerous height. The engines of Rome are all at work; and as for some years past the number of their proselytes has greatly increased among us, so at this juncture especially, it is notorious what pains they take in a more open and barefaced manner to make converts to their Church: while other emissaries are as diligently employed in raising dissensions and sedition among the people. But with the blessing of Providence attending the well laid designs of the government for our preservation, *the trap which they hid privily shall catch themselves, and they shall fall into their own mischief.* A noble spirit in the defence of liberty and the protestant cause, has appeared among all ranks of people in this nation. Union and affection generally prevail
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among us, and there is now no other distinction of party, but of those who espouse the cause of a most gracious protestant prince, and of them who are in open rebellion for an arbitrary and popish pretender.

As for them who have thus unhappily attach'd themselves to so bad a cause, they would do well to consider upon what principles they act; how contradictory to the most solemn engagements; how unprovoked they enter upon this violence; with what aggravations the circumstances of their crime are attended, both in regard to the clemency of the prince, it has pleased the good providence of God to set over them, and also to the publick peace and credit of the nation, interrupted by their rash attempt. And first, I say, it deserves their most serious consideration, that the engagements they are under to the present government, for that peace and quietness they enjoy under its gentle administration, and for that protection which the laws and constitutions of their country afford them, will always bind them, so long as those blessings remain, under the strongest obligations of duty and obedience. For they are members of a society so constituted, that
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the interest of every individual is made the object of publick concern ; and he is called upon to concur, and actually does consent, by his representative, to every law by which himself is to be governed. And though, from the defect of all human institutions, it may often happen, that laws, enacted for the publick good, may aggrieve some particular members ; yet if the loss and damage of those few sufferers must be set against the profit and advantage of all the rest of the community to overturn such wholesome and salutary laws, there would be an end of all society and government in the world. And therefore for private men to set themselves up, as judges in their own quarrel, and upon every little grievance, whether real or pretended, to betake themselves to arms, as it is absolutely unlawful, so is it such an insolent presumption, as will never be endured in any well regulated state. For there is a legal and an easy way to obtain redress of grievances, if any such be justly complained of ; and that power which laid the hard obligation upon them, can at all times relieve them, and remove the cause of their complaints. So that when men in their private capacity, contrary to their engagements, have recourse
to

to violence, they cannot but be considered as traytors and rebels to their prince and country : as flying in the face, I will not say of his Majesty's authority only, but of the authority of the whole Legislative power ; and of the authority also of their own conscience, which is strongest of all. For the other obligations, from their King and country, may, and we fatally experience, are often broken through ; but the authority of conscience will be heard, to check and torment them in their most successful villanies.

But what is the aggravation of their crime, when we remind them further to consider, what must with all reason be acknowledged, that his Majesty's clemency, and strict regard to the rights of all his subjects, has left them no room for any complaint, no colour of a pretence for this violent and audacious attempt upon his person and kingdoms. And indeed with regard to this eminent virtue in our Sovereign, faction is dumb ; rebellion itself, as much as it wants colouring, dare not presume to varnish over its crime with the least imputation of his defect in justice. It is the glory of his Majesty's reign, which has been long and prosperous, and of which we hope there

there are yet many years to come, that from the time of his accession to this very day, no one instance can be given of his straining the prerogative beyond the due course of the law ; but in all his actions he has conformed himself with as much exactness to the known laws of the land, as the meanest of his subjects. A great example of temperance and moderation in government, worthy the imitation of princes ; which will deliver down his memory with honour to posterity, and cause his name to be fairly written in the annals of time. So that rebellion is without excuse, without the shadow of a grievance to complain of, and can only be resolved into the effects of a turbulent and ungovernable will.

But there is yet another charge against them, which I will not scruple to mention : And as the former reflection I made, in aggravation of the guilt of this unnatural rebellion, respected the prince alone, I will now take notice of the injury thereby done to the subject. The people of this nation for some years past have been engaged in a tedious and expensive war : the exigencies of the state required it, and they have all along supported it

it with great chearfulness and vigor. At length some favourable circumstances gave them a glimmering prospect of seeing peace restored again, and trade flourish : when this treason has brought an additional burden upon them, at the same time that it has banished their present hopes of peace. When for the good of Europe, and the support of the common cause, our Sovereign, trusting to the love and affections of his people, resolved to employ all his forces abroad ; when in consequence of this measure, by his unwearied endeavours, a Head was given to the Empire, who by his influence might turn the scale in our favour, and restore our affairs : This opportunity did his disobedient subjects ungratefully turn to his disadvantage, by taking encouragement from thence to endanger his and the kingdom's safety, and to bring oppression upon their fellow subjects. I forbear to enlarge further, as I well might upon the miseries of a civil war. The danger at present is at a great distance from us ; all means are taken to drive it still further ; and God grant that those means may prove effectual ! It is our duty humbly to supplicate heaven for pardon and forgiveness of all those crimes, which have brought down so heavy a judgment upon us ; and with
 hearts

hearts truly penitent returning to God, to implore his aid in this needful time of trouble, his blessing upon the arms of them who are now gone out for us to battle. And to our prayers it is our duty also to add our best endeavours for the defence of our suffering country. If therefore we are friends to liberty, and can detest the principles of arbitrary power; if we have any just abhorrence of that Religion whose *tender mercies are cruel*; if we have any regard for our own, let us timely prepare for this growing mischief. Our sins and offences have given us just reason to be afraid; but if we humbly trust in the Almighty, we may then venture to be strong for ourselves. And let us all unite in a faithful and hearty love for our country, to which we are so justly obliged: we owe it to our countrymen, we owe it to ourselves, our holy Religion claims it of us.

In a word, by all that can be valuable and dear to a people; by what we may at present enjoy, or hope to enjoy hereafter; and by what we may suffer in a change of our condition, should we be again brought under the tyranny and scourge of Popery; by all these considerations let us be exhorted to
love

love our country; by all means possible to
seek its good; so earnestly, and from our
 hearts, to wish, and desire, and actually to
 promote the *prosperity* of our Jerusalem here,
 that we may hereafter be found worthy of
 an habitation in that new Jerusalem, which
 we hope and pray may be the *Mother of us*
all.

F I N I S.

